



LUTHERAN EDUCATION

A Journal of the Faculty of Concordia University Chicago

CONTENTS

Fall 2017

Focus on: Reformation 500

- 5 The Reformation @ 500 An Overview of the Religious, Political, Social and Cultural Impact
- 10 The Theological Heart of the Reformation
- 14 The Reformation's Larger Historical Impact
- 20 The Catholic Luther, Then & Now
- 24 The Reformation @ 500 An Interdenominational Conversation of our Heritage from the Reformation
- 29 Let the Books Tell the Story: J. S. Bach's Bible and Reformation Treasures Displayed at Concordia
- 37 Establishing Common Ground for Protestant Schools Worldwide
- 44 Luther's Lasting Influence on Texas Christianity, Speaking Truth to Power

Lutheran Education

Published Since 1865 by the Faculty of

Concordia University Chicago

Summer 2017

Publisher:

Dr. Daniel Gard, President
Concordia University Chicago, River Forest, Ill.

Editor:

Shirley K. Morgenthaller

Contributing Editor:

Ed Grube, Lutheran Education Association

General Editor:

Peter E. Pohlhammer

Regular Departments:

Book Reviews

Invited faculty

Dissertation Spotlight

Invited doctoral graduates

Literacy in the Classroom

Faculty of the Department of Litarcy

Teaching the Young

Michele Gnan, Executive Director, Early Childhood
Initiatives

Cover Design:

Del Klaustermeier

Lutheran Education Journal (ISSN 002407488) is published four times per year by Concordia University Chicago, 7400 Augusta St., River Forest, IL 60305-1402.

The *Lutheran Education Journal* is available online at: LEJ.CUChicago.edu

Archived print editions of the *Lutheran Education Journal* are available on microfilm. Write to University Microfilms, North Zeeb Road, Ann Arbor, MI 48103. Printed in USA.

In This Issue.

- 5 The Reformation @ 500 An Overview of the Religious, Political, Social and Cultural Impact**
by Jeffrey Leininger
- 10 The Theological Heart of the Reformation**
by Ronald K. Rittgers
- 14 The Reformation's Larger Historical Impact**
by Mary Jane Haemig
- 20 The Catholic Luther, Then & Now**
by Mickey L. Mattox
- 24 The Reformation @ 500 An Interdenominational Conversation of our Heritage from the Reformation**
by Matthew Harrison, Blase Cupich, and Philip Ryken
- 29 Let the Books Tell the Story: J. S. Bach's Bible and Reformation Treasures Displayed at Concordia**
by Jeffrey Leininger
- 33 Global Protestant Education Collaboration and the Reformation**
by Jonathan C. Laabs
- 37 Establishing Common Ground for Protestant Schools Worldwide**
by Global Pedagogical Network – Joining in Reformation
- 44 Luther's Lasting Influence on Texas Christianity Speaking Truth to Power**
by Douglas Kregel

Departments

4 Here I Sit...Reformation 500

Shirley K. Morgenthaler

**48 Literacy in the Classroom...Martin Luther: Encouraged
Mass Literacy**

Dr. Lauren Wellen

**50 Teaching Young Children...Martin Luther and Young
Children**

Michele Gnan

51 A Final Word...The Truth of the Reformation

Rev. Dr. Daniel Gard

Reformation 500

What an exciting time to edit a journal such the Lutheran Education Journal. As a Lutheran journal, the opportunity to mark the 500th anniversary of the Reformation is a given. How to do that is the question.

In this issue we have collected an array of articles from symposia and exhibits at Concordia University Chicago and from global gatherings in places like Germany and Rwanda. All of these articles identify and discuss the heritage we have as Lutherans and as Protestants because of the Reformation.

Luther's fingerprint is found all over the western world and even across the globe. There are historical fingerprints, sociological fingerprints, educational fingerprints, and, of course, theological fingerprints.

Each of these fingerprints is discussed in this issue of the Lutheran Education Journal, at least as a beginning. What would the western world be like if there had been no Martin Luther? What would look of literacy be without Luther? What would the look of the church be if there were no Martin Luther?

In this issue, the above questions are addressed. They are answered, at least in part. Whole books have been written on each of the topics in this issue of LEJ. We invite you to sample these topics as they are presented here. Most of the articles are academic. One has been published as the White Paper of a newly-formed international group. One has been written for a newspaper audience. Only the columns in this issue are written specifically for this issue and have not been presented elsewhere.

Each of these articles and columns are gathered here to honor our heritage as Lutheran Christians. We take our name from Martin Luther. We take our theology from Martin Luther. Our society has been formed with ideas and principles that got their start from Luther's writings, from his ideas, and from his impact on the society of his day. Enjoy. *LEJ*

The Reformation @ 500 An Overview of the Religious, Political, Social and Cultural Impact

by Jeffrey Leininger

This paper was delivered at Concordia University Chicago's Reformation 500 Symposium, March 20, 2017. Portions of it were previously aired in an video interview: www.cuchicago.edu/reformation.

In this essay we will explore not just history or theology, but culture and politics as well. This will give us a view of the Reformation at “40,000 feet,” so to speak. The overlapping spheres of Reformation-impact presented will be 1) religion; 2) politics; 3) social change; and 4) cultural change.

Religious Change

People often think about the three “solas” of the Reformation as a helpful summary of the momentous religious change unleashed by the events of 1517: Grace Alone, Faith Alone, Scripture Alone. More than mere slogans, they remain a helpful entry-point into what was at stake in the Reformation controversies. However, I’d like to take us to the heart of the matter in a different way, via a simple question: “where can I find a gracious God?” To me, this summarizes Luther’s struggles, Luther’s quest, and ultimately, what was at stake in the doctrinal disputes. For Luther, the answer was powerfully but simply revealed in “crib and cross,” to paraphrase Dr. Robert Kolb, professor emeritus at Concordia Seminary, St. Louis. There, in the manger you have God accessible “for you:” the baby Jesus that you can hold in your arms. How much closer to God can you get? And there on the cross: the wounded God, the suffering God, bleeding for you. For Luther, the grace and love of God was revealed in crib and cross, and that would become the touch-stone of his theology.

For Luther—his wrestling with God, with himself, with the scriptures, and with the ecclesiastical authorities—came down to the discovery of the revealed-God in crib and cross. Wrestling with God resonates with many people today—which makes Luther’s insights so timeless. I can say that, as Concordia’s university pastor, not a day goes by when someone doesn’t come to me asking this basic, and most important of all questions. Further, I would maintain that there is not a Christian in this readership—even those who are not from the Lutheran tradition—who can completely understand their faith without reference to this one big question, which Luther raised, and answered

anew for the Church. Luther's contribution in the area of religion, then, is to ask that great question, and, in a sense, force every Christian to wrestle with it themselves. The truth of this question still resonates with each of us 500 years later because it gets to the heart of what it means to be human and what it means to believe in a loving God.

Political

The recovery of these truths certainly did have some radical effects. This leads us to the second sphere about the political effects of the Reformation. You can't overstate the momentous changes which were unleashed as a result of 1517. The geo-political map of Europe was eventually redrawn as nation-states are labeled as either "Protestant" or "Catholic." These religious classifications become their most important identifying characteristic for centuries.

England is a good example. Luther's insights creep into the Britain through Cambridge evangelicals: people like William Tyndale, Robert Barnes, and John Frith. But it wasn't until evangelical ideas were wedded to the Royal Supremacy of the English Church with Henry VIII that things really got moving (A quick summary of Henry's six wives: divorced-beheaded-died; divorced-beheaded survived). Evangelicals around the throne attached reformation-themed policies to Henry's obsession with divorcing Catherine of Aragon. His need to be the Supreme Head of the Church—quite a radical notion in the 1530s—found support in ideas like the insistence on vernacular scriptures, the expulsion of papal authority, the confiscation of monastic institutions, and the purging of "false idols" in the land. In this way, the evangelical agenda was driven forward at an alarming and arguably artificial rate.

A lot happened in the half-century which followed, but it is helpful to reflect-forward to the establishment of Elizabethan Protestantism. It is hard to imagine a British Empire without the Reformation. It would be incautious historically to say that the Empire would not have developed, but it would certainly have looked considerably different had there been no Reformation. At the height of that Empire, as it spread across the globe, you have Anglican Christians in countries we've never even heard of, singing translations of Luther's hymns and a version of Luther's German Mass through Thomas Cranmer's Prayer Book. Even the articulation of Justification in the Elizabethan Articles of Religion was based upon Philip Melancthon's own wording. And these words then were confessed in places literally all over the world: from the Falkland Islands, to Newfoundland; from British Honduras to South Africa to Fiji. Over 400 million people over millions and millions of miles were singing Luther's hymns and confessing Justification by Faith.

For example, in every traditional Anglican funeral you hear the phrase,

“In the midst of life we are in death.” That ancient prayer made its way from Martin Luther into Thomas Cranmer’s Book of Common Prayer, and then was prayed at every Anglian funeral throughout the British Empire for centuries. This is illustrative of how difficult it is for us to fully understand the far-reaching impact the Reformation had on religious and political institutions.

Let’s come back to North America, and consider the origins of this country. If there were no Martin Luther, there would be no John Calvin; no John Calvin, no English Puritans; no English Puritans, then no pilgrim separatists on the Mayflower signing the famous “Mayflower Compact” on their voyage to the new world. Then, we would be talking about a whole different formation of the United States. It would be hard to imagine democracy developing the way it did in this country apart from the Reformation’s impact.

Thus, we have a great question for ongoing debate: if an Augustinian Monk hadn’t nailed 95 statements to the Wittenberg church-door in 1517, would we ever get to American democracy as we know it today?

Social Change

One area of the Reformation legacy often overlooked is that of social change. Aspects of our every-day lives have been tremendously impacted in ways we might not expect. One brief example will have to suffice: most people don’t realize that the idea of public education—learning which was required, standardized, funded by government, and made available to all including rich and poor, boys and girls alike—was a concept that had a significant, energizing source in Protestant Germany. Schooling became compulsory in Magdeburg, in 1524; in Eisleben, in 1525; and in Saxony, in 1528. The Landgrave Phillipp of Hesse in 1526 called for not only a university at Marburg, but also for schools to be established in every city and village. Girls were to be educated, as well as the poor. He promoted the standardization of curriculum and the paying of superintendents. Public education, of course, has positively impacted millions of people, and the concept was given birth because of the Reformation—truly a monumental social change often overlooked.

Cultural Change

Briefly, let’s turn our discussion to the immense cultural change happening in the 16th century. The development of language and literacy is arguably the greatest cultural development of the Reformation. The best example would be Luther’s translation, printing and dissemination of the German Bible. There is some scholarly debate concerning the correlation between the advent of the Reformation and the rise in literacy rates: how much was literacy already increasing and thus helping give rise to the Reformation movement; or, how much did lay literacy increase as a result of the Reformation.

But we know for certain that the urgency for religious printing in the vernacular helped bring about the standardization of language. Luther's German Bible (1534), for example, became essentially a reading text-book, with syntax, spelling and vocabulary becoming more consistent in the German-speaking world because of its wide-spread use.

This was true in other countries as well, and arguably even more impactful. The Finnish language was first written down in order to produce Lutheran material of the Reformation (the Catechism and then the Bible). The first books ever printed in both Lithuanian and Estonian were catechisms. The "Martin Luther of Spain," Casiodoro de Reina, translated and published the first complete Spanish Bible drawn from the original languages (1569). His work became the beloved Reina-Valera Bible (1601). Every Protestant Spanish Bible is based upon this translation (it has a status rather like our King James Bible in English). And every Spanish translation, Catholic or Protestant, owes a significant debt to Reina's work. There are about one million Spanish-speaking Protestants in Los Angeles alone; there are hundreds of thousands in Chicago. There are up to 10 million Spanish-speaking Protestants in the United States, and every one of them that reads the scriptures in Spanish is indebted to this Spanish Lutheran of the 16th century, Casiodoro de Reina.

In the English-speaking world, one might mention the remarkably popular Geneva Bible (1560). Produced by English Protestants in exile in Geneva, this widespread edition made its way into the thoughts and language of William Shakespeare, and was the first English Bible read in the new world. Thus, when we consider cultural impact, it is not an exaggeration to say that the way we read, write, and speak is indebted to our Reformation heritage. It sounds like an overstatement, but it is absolutely true.

A final example of the Reformation's immense cultural impact is in the field of the fine arts. One could easily speak extensively about music (the impact of congregational singing); or of the visual arts. However, another important cultural impact was that of Reformation drama in England.

Most people do not realize that the early puritans printed plays; that there are hundreds of titles of Reformation plays which survive throughout Europe; and fully twenty five complete texts have come down to us just from England. Dozens and dozens of theatre companies travelled and performed across Europe, supported and sponsored by the Protestant nobility. What's important for our purposes is that, like in the media of music and the visual arts, the artistic forms themselves were transformed. In the field of drama, the interlude became one of the major vehicles of Protestant reform. Thus, the reformers were inventing new ways, new media for the message to be propagated, resulting in tremendous cultural change in the fine arts themselves.

Conclusion

We have traced the Reformation's tremendous impact through the overlapping fields of religious, political, social, and cultural change. We have seen at both the micro and the macro level how difficult it is to fully untangle the ongoing effects on our modern world which were begun in 1517. Nearly every aspect of our modern, western world was affected. Thus, the Reformation remains one of the most important lenses through which we can interpret our past, present and future. *LEJ*

Rev. Dr. Jeffrey Leininger has served as Concordia University Chicago's University Pastor since 2002. He also directs the university's pre-seminary program; supervises all the spiritual life activities; and supports Concordia's church relations office. Pastor Leininger has an M.Phil. and Ph.D. in Church History from Cambridge University.

The Theological Heart of the Reformation

by Ronald K. Rittgers

I would like to comment briefly on what I take to be the real theological heart of the Reformation, which has everything to do with Luther's evangelical theology of consolation. As we seek to assess the importance of the Reformation 500 years after its birth, it is important to draw our attention to this theological heart afresh, because I think it is still beating today and is as relevant as ever. As you no doubt know, the Protestant Reformation began as a search for a new kind of consolation. Luther the troubled monk could find no enduring peace for his tortured conscience in the means of consolation available to him, including indulgences, and consequently came to hate the God who demanded so much from him in terms of righteousness. Luther then experienced a Reformation "breakthrough" while studying the Pauline corpus, especially Romans, in which he saw that we are justified not by good works but by grace through faith. Luther felt himself "born again" and came to regard God as his most loving Father who had given His Son to die for our sins and to be our righteousness. Luther also felt himself called by God to spread the gospel to his contemporaries, so that they, too, could know the peace and comfort he had experienced through the Word. Luther clearly saw himself as a prophet. Central to Luther's evangelical consolation was the certainty of forgiveness that came from basing one's salvation on the sure foundation of the divine promises of the Word rather than on the shaky ground of one's efforts to appease God.

This narrative is basically correct, although modern scholars wish to emphasize that Luther was greatly influenced by ancient and medieval sources, in addition to Scripture, in his breakthrough experience, and that this experience was probably a protracted affair rather than a sudden conversion. But all would agree that justification by faith was key to the evangelical solace that Luther discovered for himself and offered to others. I want to pause for a moment to comment on what I think lay at the heart of justification by faith and therefore at the heart of Reformation solace.

We have to ask ourselves why Luther felt so guilty in the monastery, what was the source of his angst? One might answer, he thought he had to save himself through his own good works, that is, he believed he had to become

righteous through his own efforts, and he knew he could not do so because he was so utterly convinced of his bondage to sin; therefore he despaired of salvation. This answer is also basically correct, but it overlooks a further question—what standard of righteousness did Luther think he had to live up to? What was the basic theological and existential problem he was trying to solve? If we can understand this problem, perhaps we can gain better insight into the nature of the solution that Luther proffered.

There is every reason to conclude that in keeping with his training as a monk and theologian, Luther thought righteousness consisted of the love of God above all things and the love of neighbor above oneself, that is, he thought God expected him to fulfill the two great commandments and to do so perfectly and, at least initially, of his own accord. At the Heidelberg Disputation, which took place in 1518, Luther argued that God expects perfection from human beings, and perfection consists of loving God with a total will and of doing good out of complete and perfect love for God (LW 31: p. 61–62). Luther the spiritual perfectionist—not the view we usually have of the father of Protestantism, especially not in 1518, when he was supposed to have discovered many of the defining elements of his evangelical theology. Luther allowed no modification or reduction of this standard at Heidelberg—he was adamant that God expects us to love him perfectly with our entire being. He was also adamant that we are utterly incapable of doing so because we are enslaved to sinful self-love. As Luther scholar Simo Peura has argued, “Luther’s entire theological work can be viewed as an attempt to solve the problem of self-serving love” (Peura, 1998, p. 78). Anders Nygren had earlier maintained in a similar vein that this self-serving love stemmed from the mistaken belief that we can generate love for God ourselves, drawing on an innate or infused quality of love in our souls. Nygren argued that Luther corrected this mistaken belief (Nygren, 1953, p. 709-716). Thus, Luther the monk was not concerned in the first place with the problem of a guilty conscience, but with the ethical dilemma that led to this conscience, the twin problems of sinful self-love and self-initiated love. Luther’s solution was to posit God as the Giver of a pure, unselfish, divine love that was able (gradually) to free human beings from self-love and allow them to become conduits of the divine love to others. One received this divine love through faith, which both covered one with Christ’s righteousness and caused Christ to dwell within one’s heart (LW 31: p. 63). God was sheer Giver, human beings were mere receivers.

Listen to how Luther spoke about divine love at the Heidelberg Disputation. In thesis 28 he asserts, “The love of God does not find, but creates that which is pleasing to it. The love of man comes into being through that which is pleasing to it.” In the explanation of the thesis Luther argues against the view that God’s

love operates on the same principle as human love, insisting, “Rather than seeking its own good, the love of God flows forth and bestows good. Therefore sinners are attractive because they are loved; they are not loved because they are attractive” (LW 31: p. 57). I take this to be the real heart of Reformation consolation. If I had to point to one place that captures the true center of Reformation theology, it would be thesis 28 of the Heidelberg Disputation, although I would be quick to emphasize that this divine love comes to us in the most unexpected form, the crucified Christ (LW 31: p. 50–51). Luther thought that most if not all of the theology of his day taught that sinners had to make themselves attractive to God before God would bestow His love and grace on them, and sinners were capable of doing so. Inspired by the Apostle Paul and St. Augustine, Luther maintained that just the opposite was the case. For him, justification was the flowing forth of God’s love that loves the sinner as sinner and that renders the sinner attractive as sheer gift. The faith that receives this gift may be seen as a form of loving trust of God that confidently expects to receive all good things from His gracious hand. This faith is also a gift from God; it is does not arise from any inherent quality in the soul (Bast, 2004, p. 149).

A big chunk of The Freedom of the Christian is given over to a consideration of neighbor-love.

Viewing self-serving love arising from self-initiated love as the central problem of the fallen human being in Luther’s theology helps to account for why he spends so much time in Reformation manifestos like *The Freedom of the Christian* on the fulfillment of the second commandment. He believed that his evangelical theology enabled one to truly love the neighbor as one received unmerited divine love through loving trust in God, which fulfilled the first commandment. A big chunk of *The Freedom of the Christian* is given over to a consideration of neighbor-love. As Luther reflected on the Christ hymn in Philippians 2, he asserted, “...the good things [i.e., faith and righteousness] we have from God should flow from one to the other and be common to all, so that everyone should ‘put on’ his neighbor and so conduct himself toward him as if he himself were in the other’s place. From Christ the good things have flowed and are flowing into us. He has so ‘put on’ us and acted for us as if he had been what we are. From us they should flow to those who have need of them... This is true love and the genuine rule of a Christian life. Love is true and genuine where there is true and genuine faith” (LW 31: p. 371). So, Luther’s theology provided an alternative way to enabling a fallen human being to fulfill the two great commandments, to “fear and love God,” as Luther

puts it after each commandment in the Small Catechism. At the heart of this alternative way lay a radical account of divine love.

I wish to emphasize this love because 500 years later I think we are still sorely tempted to believe that we must somehow make ourselves attractive to God before God will love us, and we are still sorely tempted to believe that we are able to do so. We tend to think that God basically operates the way we operate when it comes to love. You see someone in class and you say to yourself, that's the one for me. He is so handsome, so smart, and yet so gentle. I want to be his and I want him to be mine. Or, she is so beautiful, and so intelligent, and so funny. I want to be hers and I want her to be mine. And so what do you do? You try to make yourself attractive to that person. You go to the gym, study more diligently, comb your hair, brush your teeth, and pray that he or she will notice you, for there is nothing greater in life than loving and being loved by the beloved.

As innocent and natural as this way of behaving is, it does not make for very good theology. The heart of the Reformation message is that God does not love this way. God loves us precisely in our unloveliness, and it is precisely His love that makes us lovely in time (although one should be quick to add that even the fallen sinner retains a basic loveliness—a basic worth—as an image bearer of God). There is nothing greater in life than being loved in this way, of responding to this divine love in faith, and then of sharing this love with others. Drawing on some of the most beautiful lines in Scripture (Song of Songs 2:16), in *The Freedom of the Christian* Luther describes the Christian's relationship with Christ as a marriage in which the Christian responds to God's radical love in Christ by saying, "My beloved is mine and I am his" (LW 31: p. 352) This relationship of love is finally what the Reformation was and is all about. **LEJ**

References

- Bast, Robert J. (Ed.). (2004). *The reformation of faith in the context of late medieval theology and piety: Essays by Berndt Hamm* Leiden: Brill Publishing.
- Nygren, A. (1953) Philip S. Watson, (Trans), *Agape and Eros*. London: S.P.C.K.
- Peura, Simo, (1998). *What God Gives Man Receives: Luther on Salvation*, Carl E. Braaten and Robert W. Jenson (Eds.) *Union with Christ: The New Finnish Interpretation of Luther*, (pp. 76-95). Grand Rapids, MI and Cambridge, UK: William B. Eerdmans Publishing Company.

Ronald K. Rittgers holds degrees from Wheaton College (B.A.), Regent College (M.T.S.), and Harvard University (Ph.D.) He holds the Erich Markel Chair in German Reformation Studies at Valparaiso University, where he also serves as Professor of History and Theology. Contact Dr. Rittgers at ron.rittgers@valpo.edu.

The Reformation's Larger Historical Impact

by Mary Jane Haemig

I speak from my own perspective as a seminary professor, one engaged in educating pastors and future leaders of the church. So my focus will be on the message of Luther and his followers and its continuing impact today. That message continues to give hope, consolation, and freedom today to millions of people. It has shaped a church (yes, it is one church despite its organizational divisions) identifying itself as Lutheran and seeing Luther as in some sense its chief theologian, spiritual father, tone-setter, and example.

The Lutheran reformation has a living presence today in the ministry of churches identifying themselves as Lutheran around the world. Those churches have a distinctive way of understanding God's work in the world as twofold, in law and promise. They understand that God's work is sometimes hidden under the appearance of opposites. They know that God's work is embodied in the finite, specifically in the person of Jesus Christ. And they are suspicious of theologies of glory and success.

Those churches express law and promise in their preaching, teaching, and administration of sacraments. This message of hope and consolation and freedom continues to affect people today. A few words about each of these:

Freedom

Yes, this means freedom from having to do good works to earn God's favor. This freedom has very concrete consequences in the American context. It means freedom from the perfectionism that dominates much of American life, freedom from the fear of double predestination, freedom from being burdened with a decision for Christ, and freedom from the notion that our free will must choose God. But, of course, Luther did not talk only about freedom from, he talked about freedom for. For Luther and Lutherans, freedom is not for one's self but rather for service to the neighbor. Freedom is freedom for vocation, for finding those places and those roles to which God has called us and freely serving our neighbors within those places and roles. This also means freedom for engaging in those activities that aid the vocations of others, like education.

Consolation

Our pasts cannot oppress us because we know that God has forgiven us and

God is constantly at work to reconcile us to him. Our losses and our suffering now cannot cause despair because we know the bigger picture that even in loss and suffering we belong to the merciful God who will not let go of us. What we see, the activity of evil in our lives, cannot plunge us into hopelessness because through the cross of Christ we see it all differently. While many versions of Christianity say that we cannot see everything, it is the Lutheran “take” on Christianity that acknowledges most explicitly that God is active under the form of opposites, and God is active for good in this. That is, even when we clearly see bad things happen, we are consoled with the knowledge that God is still active for good. Our consolation is not in God’s glory but in the faith that God continues to be at work in suffering and the cross.

Hope

This is not a naïve hope for human betterment or an imperialistic hope for a God who will zap our enemies. Rather this is a hope that knows that God holds all of human life and that this God is both a discerning God and a merciful God. We have hope because we know this God raises the dead both in this life and in the next. We hope because we know that suffering and death are not the end of the story.

The message of the Wittenberg reformation—this message of hope, consolation, and freedom—has been conveyed in ways that also have had significant consequences. One could focus on preaching or on hymnody. I will focus on the Lutheran emphasis on catechesis. Lutherans have believed that educating laity (not just young people but all laity) in the faith is important.

Though Luther and his followers did not invent catechesis or catechisms, they gave them an importance which had both ecclesial and societal consequences.¹ Let’s look briefly at the reasons Luther and his followers gave for learning the catechism² and also briefly consider the ecclesial and social consequences of these reasons.

The Lutheran reformers considered the catechism a summary of scripture or introduction to scripture. In Luther’s first series of catechetical sermons (1528) he said that in the first three parts of catechism all scripture is contained.³ Everything in the Bible is not there but these three parts convey the central salvific message of the Bible. By focusing on the central message,

1 Haemig, M. J. (2017). Recovery not Rejection: Luther’s Appropriation of the Catechism, *Concordia Journal* 43/1&2, 43–58.

2 In that time, the word “catechism” simply meant the text of the Ten Commandments, Apostles’ Creed, and Lord’s Prayer. Only later did it come to mean Luther’s Small Catechism.

3 Martin Luther, *Luthers Werke: Kritische Gesamtausgabe* (Weimar: H. Böhlau, 1883-1993) (Hereafter WA) WA 30/1, 2.

the catechism gives listeners an introduction and guide to reading scripture. It is a useful summary of biblical message. Luther also emphasized that after people have learned the catechism they should be led further into scripture.⁴ So learning the catechism was never an end in itself, either an end to learning or a goal for itself. The Lutheran reformers made clear that engagement with and understanding of scripture was a task for laypeople, not just for experts and ecclesial authorities. They gave laypeople tools to aid them in this task.

The Lutheran reformers saw the catechism as the identifying mark of Christian. Luther thought that those who do not know it should not be counted among Christians. This is about identity but a deeper sense of identity than one that merely involved intellectual knowledge. Luther compared the Christian who does not know his catechism to the artisan who does not know his craft.⁵ Just as a craftsman's knowledge defines his very existence, so too knowledge of the catechism defines the life of the Christian. Luther wanted Christians who knew what their hope and consolation was, who knew where their freedom came from and what it was for. This was empowering.

Luther and his fellow reformers had a strong and realistic sense of the power of evil. They wanted lay people to know their catechism because they saw such knowledge as a weapon in ongoing fight against sin, the devil, and heretics. When preaching on the third commandment in 1528 Luther commented: "Since therefore the devil is always soliciting us, it is necessary that we hold the symbol [the Apostles' Creed] and the Lord's prayer in our hearts and mouths."⁶ Luther's 1531 preface to Large Catechism says that we should use God's Word to "rout the devil and evil thoughts."⁷ For Luther, the opponents were both cosmic—sin, death, devil—and temporal.

The Lutheran reformers saw the catechism as a measure for judging other teaching. Knowing the catechism empowers the laity to distinguish between true and false teaching, to judge what is being preached and taught to them. No longer was this function assigned only to ecclesiastical superiors. Catechesis was supposed to provide the laity with an important ecclesial oversight function.⁸

Catechesis is profoundly anti-hierarchical. It emphasizes lay knowledge and understanding of the faith, indeed lay exploration of the faith. (Questions

4 WA 30/1, 27.

5 Kolb, R., Wengert, T. J. eds., (2000). Shorter introduction to Large Catechism in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Minneapolis, MN: Fortress.

6 WA 30/1, 5.

7 BC 381.

8 Haemig, M. J. (2006) "Laypeople as Overseers of the faith: A reformation proposal." *Trinity Seminary Review* 27, 21-27.

are encouraged.) It aimed to produce strong, thoughtful, confident lay people who knew and could articulate their faith and could hold their leaders accountable. These characteristics can extend into other realms.

What were the societal consequences of these catechetical emphases? Some think that these Lutheran emphases were one of the factors that led to development of democracy, another movement that believed ordinary people could think and consider important matters and hold leaders accountable. The emphasis on lay knowledge and the accountability of leaders was also a factor which has fueled movements for justice. It is perhaps not an accident that those Midwestern states most influenced by progressivism in the 19th & 20th centuries (a major movement for social justice) also had significant influence from Lutherans and other groups affected by the continental protestant reformation.

Luther's religious ideas had consequences for society and culture in his time and down to our time. A very brief look at three areas is helpful in understanding this:

...those...states most influenced by progressivism in the 19th & 20th centuries also had significant influence from Lutherans...affected by the...protestant reformation.

The importance of earthly pursuits. Prior to Luther, only clerics (priests, monks, etc.) were seen as having "callings" (vocations) from God. They were viewed as better in God's eyes and their work as more pleasing to God than ordinary work.

Luther emphasized that all people had callings from God and fulfilled them in various ways—parent, teacher, farmer, baker, shoemaker, attorney, soldier, city councilman, etc. According to Luther, no vocation was better in God's eyes than another. Luther believed that a vocation was a place God gave you to serve your neighbor. So, for example, a shoemaker did God-pleasing work if he made good shoes. A baker pleased God when he baked good nourishing bread and sold it at a reasonable price. This elevation of ordinary life had a tremendous impact in the societies affected by the Protestant reformation.

Social Welfare.

Medieval theology thought that giving alms (money) to beggars was a good work. In the medieval way of thinking, such good works contributed to the giver gaining salvation. So society and the church had no incentive to lessen the number of people begging. After all, they provided opportunity for the rest to earn salvation. When Luther's reformation preached that no good works

could earn God's salvation, this incentive for giving to beggars was destroyed. Instead, Luther taught that because God has already done everything for our salvation, we have every reason to go out and take care of our neighbor. So cities established community chests and began regular systems of support for the poor.⁹ (They also banned begging as a public nuisance.) The efforts of that time grew into many of the social welfare systems that we know today.

Education.

Luther and his followers advocated for education for everyone. Specifically, this meant primary education for boys and girls and vocational or university education for boys. Luther's emphasis on educating girls was revolutionary in his time. His emphasis that all children should be educated so that they could serve their neighbors and build up the common good had a lasting affect. Education came to be seen as a public good rather than a private benefit. Education was linked to vocation: in order to fulfill a calling and serve others, a young person needed to be appropriately educated.

The Lutheran church still struggles with the heritage of Luther and with its theology. In the American context, the Lutheran church has struggled with being a minority in a nation dominated by Christians that are either Calvinist or Perfectionist. We could be better at articulating and spreading our gifts. Some Lutheran insights have been underused in the American context. To name a few: God's two ways of governing, the doctrine of vocation (and education for vocation), the lack of emphasis on the manner of church organization, God as active under the appearance of opposites, Freedom as freedom for service, not freedom from one's neighbor, and hope that is not hope for human perfection. Yes, we should talk more about these Lutheran emphases and their consequences both for individual and communal life. We should also recognize that in some places they have already had public consequences. Midwestern states (in particular) influenced by Lutheran perspectives manifest that. In some significant respects their cultures reflect the devotion to education and social welfare that was characteristic of the Lutheran reformation.

One final note: The Lutheran church today is a church with a broad international reach. The fastest growing Lutheran churches are now in Africa. *LEJ*

9 See, for example, Carter Lindberg, (1993). *Beyond Charity: Reformation Initiatives for the Poor*. Minneapolis, MN: Augsburg Fortress.

References

- Haemig, M. J. (2017). Recovery not Rejection: Luther's Appropriation of the Catechism, *Concordia Journal* 43/1&2, 43–58.
- Martin Luther, *Luthers Werke: Kritische Gesamtausgabe* (Weimar: H. Böhlau, 1883-1993) (Hereafter WA) WA 30/1, 2.
- Kolb, R., Wengert, T. J. eds., (2000). Shorter introduction to Large Catechism in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*. Minneapolis, MN: Fortress.
- Haemig, M. J. (2006) "Laypeople as Overseers of the faith: A reformation proposal." *Trinity Seminary Review* 27, 21-27.

Mary Jane Haemig has taught Luther and Reformation studies at Luther Seminary, St. Paul, MN, where she is a professor of church history, since 1999. Prior to that she taught for five years at Pacific Lutheran University, Tacoma, WA. She received her doctorate in the History of Christianity from Harvard Divinity School in 1996. She is associate editor and book review editor of Lutheran Quarterly, associate editor of the Dictionary of Luther and the Lutheran Traditions, and a member of the continuation committee for the International Luther Research Congress.

The Catholic Luther, Then & Now

by Mickey L. Mattox

In the anniversary year of Martin Luther's 95 Theses, the "Luther Year," it is important both to look back, and to look ahead. In what follows, I offer first an admittedly nostalgic retrospective on the reception of Luther among Roman Catholics. I will focus on the years just before and the couple of decades just after the Second Vatican Council, which met 1962-1965. I will speak very briefly about the prospects for a renewal of the Catholic reception of Luther today. I have been teaching Martin Luther at a Catholic university for almost 15 years now. My attempt to look ahead will draw on my experience teaching Luther to my Marquette students, as well as my work with both Catholics and Lutherans interested in his life and legacy.

First the nostalgia. It is tempting to speak of the decades just before and just after Vatican II as the golden age of Catholic Luther research. We historians are wary of such generalizations, but a good case can be made for it. Catholic scholars interested in Luther were emboldened by the hopeful ecumenical stance adopted at Vatican II. The years spanning roughly 1965 to 2000 were the real heyday of Catholic Luther research. But momentum for this research had been building for nearly a century beforehand. Theologies of *ressourcement*, as they were known, called for a return to the biblical and patristic sources of Christian thought in order to break free from the allegedly confining categories of modern Catholic thought. Developed first by such nineteenth century figures as Johan Adam Möhler and extended in the work of such twentieth century greats as Henri de Lubac and Yves Congar, this *nouvelle theologie* brought new and more ecumenically open possibilities to Catholic theology.

Catholic historians were also involved in this work. At the University of Mainz, for example, Joseph Lortz willingly recognized Luther's theological genius; likewise, he agreed with Luther's protest against the 'semi-Pelagianism' found in some later medieval theologies. This new spirit of constructive engagement soon set Catholic and Protestant scholars side-by-side in a shared search for the truth. In the 1960s, Lortz's former students Peter Manns and Erwin Iserloh became important conversation partners in scholarly research on Luther. Manns for many years held forth on Luther at the Institute for

European History in Mainz, while for his part Iserloh challenged the Luther guild with a book arguing that Luther's 95 Theses had not been nailed to the church door, as was commonly believed. One of Iserloh's own students, the American Jared Wicks SJ, carried that legacy further. In a lifetime's worth of books and articles, Wicks advanced the scholarly conversation about Luther. Just as importantly, he mediated the results of German Catholic Luther scholarship to English language readers.

Elsewhere, the amazing Otto Herman Pesch brought Luther into dialogue with Thomas Aquinas, the man who had become the most authoritative theological figure in the western Catholic Church. Pesch argued for a broad agreement between Luther and Thomas on the doctrine of justification. To account for some of the obvious differences between the two men, Pesch argued that Luther tended to express his thought in "existential" terms—focused on the divine-human relationship—while Thomas spoke from the standpoint of "sapiential" theology, focusing on the majesty and providence of God. Pesch's work was crucial in preparing the way for a breakthrough agreement between the Catholic Church and the member churches of the Lutheran World Federation. The "Joint Declaration" on the doctrine of justification was signed in 1999, and here again one of the great figures in the theologies of *ressourcement* played a crucial role. When at the final hour it seemed that the Declaration would be derailed by a surprising series of criticisms expressed by certain unnamed theologians at the Vatican, then-Prefect Cardinal Joseph Ratzinger (later Pope Benedict XVI) stepped in personally to guide the document through to approval. Catholic appreciation of Luther's theology, and readiness to make peace with the Lutheran churches, extended to the Vatican itself.

On the other side of the classical Reformation divide, Protestant scholars were narrowing the Catholic-Lutheran gap as well. Heiko Augustinus Oberman, a Reformed church historian from the Netherlands, trained a generation of brilliant young scholars, first at Harvard, later at Tübingen, and finally at the University of Arizona. The work of the so-called 'Oberman school' was aimed at setting Luther firmly into his late medieval context. As one German scholar later put it, their common goal was to find Luther in the sixteenth century, and much closer to the fifteenth than to the seventeenth. These efforts frequently dovetailed with the research of Catholic scholars working in the tradition of Joseph Lortz, with the result that Protestants and Catholics frequently found themselves making common cause. In the period leading up to the Joint Declaration, post-Vatican II Catholic scholars befriended and accompanied their Protestant counterparts in a common quest to take stock anew of Luther and his theology, with ecumenical rapprochement between their churches very much the goal. They were all looking, in other words, for the "Catholic Luther."

How different our situation is today. Many Catholics in recent decades, particularly during the pontificates of John Paul II and Benedict XVI, have been concerned to address the theological confusion and liturgical degradation that followed Vatican II. They want to recover the riches of Catholic faith, liturgy, and spirituality that were obscured during the chaotic decades immediately after the Council. So it is that young Catholic graduate students in theology—at least the ones I have known at Marquette—have generally proven more ‘tradition positive’ than the students of the 60s, 70s, and 80s. Neo-Scholasticism, too, is experiencing a revival, while the weaknesses in theologies of *ressourcement* have become all too clear. The trend toward Catholic traditionalism befuddles some of these student’s elder teachers, who tend to think, wrongly, that the default position for the young is one of progressive opposition to ‘entrenched traditions,’ rather than, say, eco-feminist or social justice concerns. Instead, these young people really want to study theology: God, the Church, Jesus Christ, the sacraments, and so on, and they want to do so in service to the Church’s life and faith.

My undergraduate students present a different profile. As I lecture on Luther’s 95 Theses, his fateful confrontation with the papacy, and the greed and confusion seemingly rampant in the later medieval church, they much too quickly jump to the conclusion that the corruptions in the church of Luther’s day parallel the corruptions in the Church today: the sexual abuse scandals, financial shenanigans at the Vatican, and so on. Never mind the fresh renewal sparked by Vatican II, the inspiring sanctity and leadership of John Paul II, or the theological courage and acumen of Benedict XVI.

So, I find my students today headed in two very different directions. Graduate students looking for a career in theology or church service want to reclaim the Church’s great traditions, which leaves them typically indifferent or even somewhat hostile to Martin Luther. Undergraduate students, for their part, want to interpret the ‘headline news’ about their own church through the lens of Luther’s experience in the late middle ages. In the years ahead, the graduate students will become leaders and teachers in the Church, while the undergraduates will form an influential segment of the lay membership of the Church. Whose perspective will predominate? Is Luther a friend, or a foe?

Similar questions can be put to today’s Catholic bishops as well. Will the tradition-minded bishops who wrote the Church’s general catechism and have stood fast against the imperatives of the sexual revolution continue to dominate? Or will the gently progressive program of Pope Francis gain the ascendancy? It is probably fair to say that tradition-minded Catholic bishops do not typically think first of Martin Luther when in search of helpful theological conversation partners. But as the example of Pope Benedict XVI suggests, the situation on

the ground is more complex than the black and white media polarization of conservative versus liberal would suggest. The Catholic Luther, it seems, fits well within the framework of Catholic ressourcement traditionalism. More progressive Catholics, on the other hand, take encouragement from Pope Francis, who has been quite publicly affirming of Luther and his legacies. For progressives, the liberalizing trajectories in the Church—from the common priesthood of the baptized to support for married priests, and more—may look to Luther as a helpful resource.

My own suggestion would be that one should resist a false polarization of the traditionalist versus the progressive Catholic position. A via media between these two options need not be found, because it already well exists. Benedict and Francis are more alike than different in their outlook on Martin Luther. What is needed, then, is not political agitation to gain the victory for one side over the other. Instead, in 2017 we Catholics need to continue the tradition of patient and sober work in the sources to discover if and how Luther can play a role in informing the Church's life and faith, and in leading the separated churches closer together. To do so would truly honor the legacy of the great Catholic Luther scholarship of the twentieth century. *LEJ*

References

- Leppin, V., (2017). *Martin Luther: A Late Medieval Life*. Grand Rapids, MI. Baker Academic.
- Mattox, M., Roeber A., (2012). *Changing Churches: An Orthodox, Catholic, and Lutheran Theological Conversation*. Grand Rapids, MI. Eerdmans.
- Marmion, D., Ryan, S., Thiessen, G., [Bezzant, R., Roe, K. (Trans)], (2017). *Remembering the Reformation: Martin Luther and Catholic Theology*. Minneapolis, MN. Fortress.
- Stauffer, R., (1967). *Luther As Seen By Catholics*. Richmond, VA. John Knox Press.
- Wicks, J., (1970). *Catholic Scholars Dialogue with Luther*. Chicago, IL. Loyola University Press.

Mickey L. Mattox is Professor of Historical Theology at Marquette University. He formerly served as Research Professor in the Institute for Ecumenical Research (Strasbourg), and Assistant Professor of Theology at Concordia University Chicago.

The Reformation @ 500 An Interdenominational Conversation of our Heritage from the Reformation

By Matthew Harrison, Blase Cupich, and Philip Ryken

Editor's Note: Martin Luther is well known for his Table Talks, conversations around a table with his students. Interchanges that changed the world. On October 30, 2017, on the eve of the Reformation 500 anniversary, three church leaders gathered at Concordia University Chicago for a conversation at a table. The audience was more than a group of students. It was a full house of persons interested in this particular table talk. Our heritage from the Reformation is important to more than those who identify themselves as Lutheran. The church throughout the world has benefitted from the request for discussion that a university professor made on October 31, 1517. In our time a similar request for discussion has been extended to leaders in three church bodies: Rev. Matthew Harrison, President of The Lutheran Church–Missouri Synod; Cardinal Blase Cupich, Archbishop of the Chicago Archdiocese of the Roman Catholic Church; and Dr. Philip Ryken, President of Wheaton College, a representative of the Reformed tradition that grew out of the work of John Calvin. If you are interested in the full conversation from this evening, you will find it at <https://cuchicago.edu/experience/faith/500th-anniversary-reformation/event-videos/>.

President Matthew Harrison

Cardinal Cupich, Dr. Ryken, President Gard, and dear Friends who have joined us for a conversation the eve of the 500th anniversary of the Lutheran Reformation:

More than two decades ago as a young pastor serving what was the poorest census tract in the State of Indiana, my counterpart at the neighboring Catholic Church, Father John Delaney, invited me to join him on the board of a Neighbor-Works, non-profit housing corporation with the goal of providing a pathway for ownership of new homes. Over the span of a few years, we acquired some 100 properties, tore down dozens of dilapidated homes, built new buildings on our church properties, coaxed the county to build a new African-American emphasis public library, provided property and money for a new Urban League headquarters and a new Head Start facility, and refitted an ancient vacant Catholic school into a beautiful senior living center.

Once I was joining my buddy, Father John, for lunch, and as I slid into the passenger seat he said to me, “God I wish you were Catholic so I know you weren’t going to hell.” This was prior to the Joint Declaration, mind you, but knowing something of Vatican II on the possibility of pagans going to heaven,

I quipped, “If a self-respecting pagan can’t even get into hell, there should be room for a Lutheran in heaven!” We laughed uproariously.

The project continues around Zion Lutheran and St. Peter’s Catholic to this day. It also led to an appointment on the Lutheran-Roman Catholic Dialogue between the Indiana District of the LCMS and the Fort Wayne-South Bend Archdiocese. I read John Paul’s encyclical on Christian unity, *Ut Unum Sint*, (Jesus’ words in John 17, “that they may be one”), and while I found as a Lutheran much to disagree with (particularly on the nature of the church), I also found its sane, level-headed, doctrinally-oriented advocacy of dialogue to be completely true. Echoing our 19th-century Lutheran father, Wilhelm Loehe, there was much to which I had to say “No.” But there was also very much there to which I had to say, “Yes! That is true.” It is an irony that today Rome has preserved the basic teachings of the Bible on, for instance, who is Christ, His divinity, the birth of the Virgin Mary, Mother of God, the facts of our Lord’s life, death and resurrection, and Christian morality—more so than most mainline Protestants, who were born of the cry, *Sola Scriptura*!

Why talk? In so doing, we chase away caricatures. We will say “No,” but we will also say, “Yes.” I learned something of the Catholic Church I did not know. And I came to agree with the profound sentiment of Hermann Sasse, great anti-Nazi, early participant in the budding ecumenical movement, and friend of the Missouri Synod, when he said: “There is more true unity of the Spirit, where Christians of differing views are honest about those differences, than where they sweep them under the rug.” People of conviction—even when they disagree—must respect people of conviction. The same applies to our evangelical friends.

Cardinal Blase Cupich

Tomorrow evening, during the Offering at our service of Common Prayer and Renewal of the Covenant, the hymn *Ecce Quam Bonum* will be sung. Let me anticipate that moment by saying to you, how good and pleasant it is when friends come together in unity. Thank you President Daniel Gard for inviting me to Concordia University tonight for this Commemoration of the 500th Anniversary of the Reformation. I look forward to the conversation with President Matthew Harrison of the Lutheran Church–Missouri Synod and President Philip Ryken of Wheaton College. I know we are all grateful to Manya Brachear Pashman for moderating the conversation.

I followed with interest the pastoral journey last year that Pope Francis made to Lund, Sweden to participate in a similar commemoration. His inspiring words convinced me that we should likewise use the occasion of the 500th anniversary of the opening of the Reformation to reinvigorate the promotion

of Christian unity here in Chicagoland. Pope Francis is convinced that we need a fresh approach and new impetus for promoting unity among the churches to overcome divisions. Not only has the ecumenical movement stalled but there is even within the organized ecumenical movement some hesitation and doubt about the best way forward. Do we focus on doctrine or ignore doctrine in favor of service? Should we, as some suggest, even think about abandoning the work of Christian unity and instead put our efforts on building unity in the human family and with non-Christian religions?

The Holy Father's approach is quite straightforward as it is based on relationships grounded in joint action. We begin by getting to know one another. We deepen our relationships not only in conversation, but by working alongside one another in common cause, whether that be doctrinal agreement, direct charitable service, common witness on important social issues, or even joint engagement with non-Christians. What is essential to Pope Francis' vision of dialogue is fraternity and service.

It is in that spirit that I join you tonight as together we commemorate the Reformation. If anyone would ask: what does this anniversary have to do with us in the Catholic Church? I would answer, everything. Not only because reform in the Church is an ongoing and a continual task, but also because the Reformation period was composed of several reformations. Many of Luther's contemporaries, like Erasmus, Cardinal Contarini, or Thomas More, pursued the reform agenda within the communion of the Catholic Church. Additionally, after the separation, there were reformers within the Catholic Church such as Ignatius of Loyola, Francis de Sales, John of the Cross and Theresa of Avila, whose entire lives were dedicated to renewing our Church. So it is not so much of celebrating the Reformation, for it is hard to celebrate the division which wounded the Body of Christ in violation of the prayer of Christ in John 17. Rather, it is a moment to reclaim reform as our heritage, our calling.

We are blessed in our day with many advantages which our ancestors in the 16th century did not have. We live in a time of great theological development, liturgical renewal, biblical scholarship and patristic revival. It is not too much to say that the stage for much of this was set by the questions raised by reformers, and people like Erasmus and other Christian humanist scholars in the 16th century. All of the modern-day movements I just mentioned have their roots in this earlier era and coalesced for the Catholic Church in our time at the Second Vatican Council. Pope Francis is connecting us with the guidance for renewal the Council provided, and the sense of springtime we felt over a half century ago. It is no wonder that he is so widely loved and admired by people around the world.

In particular, just as Vatican II reminded us that the Church is not a self-contained society, so Pope Francis is urging a missionary approach, one that sees the Church as a field hospital that goes out to the world in need. That redefinition of the Church is at the heart of our effort in the Archdiocese of Chicago called Renew My Church. So, I consider my being here with you tonight to commemorate the Reformation a great blessing, as it helps me keep in focus that reform in the Church, however it occurs, starts with building relationships as Pope Francis urges, for it is in those relationships that we recognize that all along it is Christ who is bringing us together. That is why it is so good and pleasant for us to be one this night. *Ecce Quam Bonum* indeed.

Dr Philip Ryken

I want to give a big thank you to President Gard and to Concordia University for hosting this panel, and also to President Harrison and Cardinal Cupich for the gifts of their time and thought—especially to the Cardinal for participating in a conversation where he is outnumbered by Protestants two to one. I also thank Manya Brachear Pashman from the Chicago Tribune as a true journalist—someone who seeks to be fair in her coverage.

Protestants have marked the anniversary of Luther's 95 Theses at least every century for the last five hundred years. We usually call it a "celebration," but maybe "commemoration" is a better word for it. Not everything that happened in the Reformation, or afterwards, deserves to be celebrated. But what Martin Luther started continues to have such a huge influence on our world—not only in North America, but in Brazil, India, China, sub-Saharan Africa, and many other places—that it is good for us to rethink the Reformation—to consider its historical context, its many consequences, and our contemporary response.

As far as commemorations go, this is "the big one," five long centuries since the beginning of the Protestant Reformation in Europe. I know this is a big event because when Playmobil came out with a little plastic Martin Luther figurine, it turned out to be their hottest selling toy ever.

It is notable that Protestants and Catholics are talking about this anniversary together. Some of the earlier commemorations were much more contentious—especially some of the ones that were held in Europe in 1617. There have been some complaints this time, too, such as the commentator who said that Protestants and Catholics getting together to talk about the 500th anniversary of the Reformation makes about as much sense as a man and his ex-wife getting together to commemorate their divorce.

I guess some disagreements take at least half a millennium to even begin to resolve. Tonight we are here together, and I'm encouraged by that, as I hope you are. Last week we hosted a pastor's prayer breakfast on campus, and I was

a little surprised when one of the local Catholic priests who attends regularly more or less wished me a happy Reformation Day. Pope Francis has taken an even bolder step in declaring that Martin Luther is a “witness to the gospel.”

It is because of Luther’s witness that Wheaton College has claimed Romans 1:16–17 as our Year Verse for the 2017–2018 academic year. We want to take our stand with Martin Luther and declare that we are “not ashamed of the gospel, for it is the power of God for salvation to everyone who believes.” For in the gospel “the righteousness of God is revealed from faith for faith, as it is written, “The righteous shall live by faith.”

Those are not Luther’s words, of course, but the Apostle Paul’s. And they do not necessarily explain themselves. Luther received Paul’s message as a gift of God’s grace, which relieved his guilty conscience. But we still need to consider carefully what is meant by “the righteousness of God,” what it means to believe, how faith relates to works, and many other important theological issues.

Which is why I hope we will leave plenty of room for disagreement on this panel, and in all the conversations we have afterwards. I would be disappointed to hear anything less than a spirited articulation of Catholicism from Cardinal Cupich tonight, or a robust defense of Luther from a Lutheran leader like Dr. Harrison. We need to talk more about the places where we disagree, not less. As long as we speak to one another with charity, this will not only help us become better Christians, and better theologians, but also better friends. *LEJ*

Let the Books Tell the Story: J. S. Bach's Bible and Reformation Treasures Displayed at Concordia

by Jeffrey Leininger

Editor's Note: Throughout October 2017, Concordia hosted on campus a historic display of Reformation-era rare books. Over 2,500 visitors viewed in person 40 original items which told the Reformation story beginning with a leaf from the Gutenberg Bible (c. 1454) and culminating in J. S. Bach's personal, annotated "Calov" Bible (1681). The exhibit was a remarkable collaboration of Midwest theological libraries, whose combined efforts far exceeded what any institution could have done individually.¹

The fall 2017 Ferguson Art Gallery show worked in tandem with the rare books exhibit by displaying significant photos of the items themselves. Gathered around the themes of theology, scripture, education, and the fine-arts the show connected Concordia's own history as a Lutheran university with the dramatic changes unleashed through the advent of printing.

We have reprinted three images from the Ferguson Gallery show in this edition of LEJ. A [full exhibit booklet](#) describing each of the books is available on Concordia's website.

The Western world underwent a technological upheaval 500 years ago, comparable to the present-day information revolution. Around 1454, Johannes Gutenberg perfected the use of movable type, the culmination of a series of innovations we commonly refer to as the printing press. This is rightly understood as one of the most important inventions in history, as every subsequent development in knowledge, technology or culture would be disseminated through Gutenberg's press. By 1500 A.D. printing presses had appeared in 250 cities, with 20 million individual books being spread and read throughout Europe.

Theology

Long regarded as the Queen of the Sciences, the academic discipline of theology became a major battlefield in the Reformation controversies. These debates might sound overly caustic or even petty to the modern ear, but the Lutheran reformers in particular came to regard the right understanding,

1 Concordia gratefully acknowledges the following institutions: Special Collections, Buswell Library at Wheaton College, IL; Concordia Seminary Library Special Collections, St. Louis; Concordia Theological Seminary Library, Fort Wayne, IN; Feehan Memorial Library, University of St. Mary of the Lake, Mundelein, IL; Gruber Rare Books Collection, Lutheran School of Theology, Chicago; James White Library, Andrews University, MI; Klink Memorial Library, Concordia University Chicago; Lilly Library, Bloomington, Indiana; The Newberry Library, Chicago

organization and articulation of the truths of God as a matter of eternal consequence. How you talked about God changed how you thought about God, which in turn struck at the very heart of faith in God. Central to all Lutheran theology of the period was a confession of the gracious activity of God given solely through faith in Jesus Christ—His light to a dark world in the Incarnation, His blood on the cross shed for free forgiveness and reconciliation, and His resurrection from the dead for new life and eternal life.

The images in the gallery, and the original books from which they have been collected, tell a story of deep concern for and intense controversy over theological truth. Handwritten notes, marginalia and underscores are commonly discovered in these Reformation-era books—a reflection both of the wide availability of printed material and the importance ascribed to religious debates.

Scripture

Luther's principle of sola scriptura (scripture alone) fueled an urgency to bring the word of God into the vernacular—that everyone might have access to the light of the gospel in their own language. But it also resulted in the development and standardization of language throughout Europe and even in the New World. Luther's highly influential 1534 Deutsche Bible—his fresh and vivid German translation of the Bible—brought about consistency in spelling, vocabulary and pronunciation while also standing as a significant landmark in German literature in its own right.

The Spanish Lutheran reformer, Casiodoro de Reina, translated and had published the first complete Spanish Bible. Known as the Biblia Del Oso (Bible of the Bear), this edition influenced the ever popular Reina-Valeria Bible, one of the most widely read and beloved translations in the world.

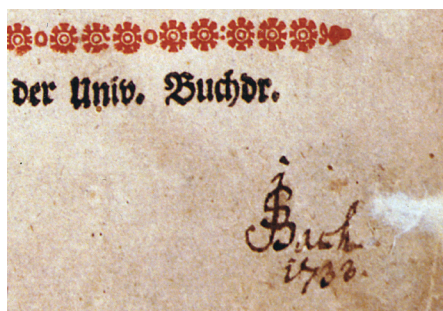


The Babylonian Captivity of the Church, Image of Luther the Monk. Concordia Seminary Library Special Collections, St. Louis

The Geneva Bible is regarded as the first self-study Bible, and was intensely read, studied and memorized throughout the English-speaking world. Its 1599 edition helped shape the language of William Shakespeare, illustrating how these fresh biblical tools had immense cultural impact.

Fine Arts

The story of the Reformation's relationship to the arts is complex. Radical Protestants, such as Huldreich Zwingli, were deeply suspicious of any use of music in the church, and the iconoclastic outbursts that destroyed a millennia of sacred spaces left scars that have not fully healed. The Lutheran tradition, however, largely embraced the arts as a tool for teaching the faith and to glorify God.



J. S. Bach's Signature. Concordia Seminary Library Special Collections, St. Louis

The Reformation message was certainly conveyed through the arts—music, drama, poetry, woodcuts, stained glass and painting were all employed with great rigor and skill in order to effect religious change. But the Reformation also transformed the arts, giving birth to new forms of expression and renewed artistic energy and creativity.

Religious drama in particular was an effective and powerful medium in the hands of Protestant patrons, players and playwrights. Reformation-themed plays were performed in market places, guildhalls, noblemen's banquet halls, grammar schools and universities throughout Europe.

The most important musical contribution of the Reformation was its emphasis on congregational singing. While some early vernacular hymns were sung in pre-Reformation times, the Reformers greatly expanded the repertory and purpose of hymnody to inspire and instruct the faithful. Hymns were printed on broadsheets and then quickly gathered into hymnals, the first being the Etlich Cristlich lider of 1524, the so-called Achtliederbuch (Book of Eight Songs).

J.S. Bach's music, although arriving two centuries later, is unquestionably one of the greatest exemplars of the Reformation artistic legacy. His handwritten notes in his personal Bible (on display as part of the rare books exhibit) illustrate the sincerity of his personal faith and the depths of his Lutheran theological insights.

Education

The Reformation movement embraced the humanist renewal of the study

of the classics for educational purposes, but also added particular emphasis on religious instruction, lay literacy and the use of vernacular texts in instruction. Many excellent Latin texts, teaching aids and curricula already existed from the work of scholars such as Desiderius Erasmus, John Colet and Jacques Lefèvre. However, the Lutheran reformers' widespread use of catechisms for religious instruction and to increase literacy was unparalleled. The first books ever printed in Lithuanian and Estonian were Lutheran catechisms. The father of the Finnish language, Mikael Agricola, began first with a catechism/alphabet

book called the ABC-Kiria. By 1531 Luther's German catechism contained 23 woodcuts to be employed as visual aids for the student.

The early Reformation Church Orders and School Orders, such as Johannes Bugenhagen's Christian Order of Braunschweig (1528) contained detailed prescriptions for many aspects of congregational and civic life, including instructions for the training of schoolmasters and the regulation of universities.

It is also noteworthy that the modern concept of public education has a significant source in Protestant Germany. Under the insistence of Luther and other reformers, civic governments began to supervise, standardize, finance and make quality education accessible for all—including rich and poor, boys and girls alike.



Title Page of the Luther Bible, 1534, courtesy of Concordia University Chicago

Luther's recovery of the Gospel and the changes unleashed in the fields of biblical interpretation, theology, education and the fine arts are best understood through the books themselves—the very volumes held in the hands of scholars, clergy and laypeople. By studying these historic items—their content, how they were used, what they looked like and where they traveled—we were able to observe the Reformation's impact on the Western world.

The Protestant reformers lived at the dawn of the age of the printed book, while we stand at its dusk. The images shown at the gallery, as well as the corresponding rare books exhibit, told the story of the Reformation in new and meaningful ways during this historic anniversary year. **LEJ**

Global Protestant Education Collaboration and the Reformation

by Jonathan C. Laabs

As students, staff and communities who are part of Lutheran schools around the world spent the 500th anniversary year of the Reformation learning the significance of Martin Luther nailing 95 theses to the door of the Castle Church in Wittenberg in 1517, they may not have realized how big the celebration has been. Most Lutherans have been used to hearing the references to Luther in everyday discussion, in classrooms, in church, and, especially, during 2017 in publications, films and advertisements. After all, Lutherans bear his surname as part of their denominational identity. But Lutherans are not alone in recognizing this year as special!

Martin Luther opened the floodgates of inquiry, confrontation, and change. During his time, and for the centuries that followed, many individuals led the charge for reform. Names such as Wesley, Knox, Calvin, and Zwingli are commonly known to be associated with Protestant denominations formed through the years. What many of these leaders had in common as they formed their church groups was the importance of education: as an extension of the home, as a responsibility of the government to provide a system of public education, as a right to be experienced by all children regardless of social class or gender, and as an alternative to the state systems that did not permit the teachings of the church. As the churches grew in their communities and missionaries took their ministry into all parts of the world, the priority of education went with them. Schools became a foundation not only for the nurturing of missionary families and members, but a form of outreach into the newly established communities.

Despite the dramatic changes that have impacted education in a variety of Protestant settings, the presence of these schools is very visible in countries around the world. Church denominations have had to face challenges in working with government control of schools, changing demographics, declining church affiliation, and funding issues. Governance models have shifted, names have sometimes been modified, and responsiveness to societal and global changes have been responsible for new ways of operating. Questions about identity, relevance, quality, sustainability, diversity and global connectedness have recently been raised across all Protestant systems that work in the education field.

In the fall of 2015, 70 representatives from 25 different countries gathered in Wittenberg, Germany for the purpose of exploring how Protestant schools throughout the world see themselves as carrying out their missions in the context of the Reformation theme. Sponsored by the Evangelical Church in Germany in cooperation with the University of Bamberg, this gathering highlighted the diverse settings and types of education institutions that are operated throughout all parts of the world. The uniqueness of the event was evident in the makeup of the participants: educators, leaders and decision makers from schools, systems and churches in many different Protestant denominations who may or may not have had previous association with each other. Participants from African nations and Europe were particularly noteworthy, as they represented systems that were often isolated from other denominations around the world. The challenge was to identify common purposes, learn about how each system works, and explore ideas for potential common projects around the Reformation celebration.

The successful results of this interactive meeting in the city of the Reformation led to a follow-up event in December of 2016 in The Netherlands at which a smaller group assembled. The main purpose of the group was to produce a position paper which would articulate the elements which Protestant schools across the globe have in common and suggest ways in which collaboration on regional and global levels might be enhanced. Seventeen countries were represented by educators and leaders from a variety of Protestant schools and agencies, including Lutheran Education Association. The resulting document, “Establishing Common Ground for Protestant Schools Worldwide”, is printed at the conclusion to this article, with permission by the Evangelical Lutheran Church in Germany.

In conjunction with the development of the position paper, there has been much activity which has emanated from the 2014, 2015 and 2016 meetings; from the early activities of the Reformation celebration in schools throughout the world; and from the developmental stages leading to the establishment of a new global organization (summaries of many of these activities can be found at www.gpenreformation.net). Following are several examples of such activities:

- In 2013, Protestant schools around the world were invited to join the emerging network named “schools500reformation” for the purpose of interacting, sharing resources, and establishing a common bond around the theme of the Reformation. Initially, the goal was to connect at least 500 schools. Schools and institutions have been added on a regular basis and can now be found in countries on six continents.
- Throughout 2014, three regional conferences were held in Democratic Republic of Congo, Ghana, and Tanzania to unite

educators, explore ways of improving education, and celebrate the 500th anniversary of the Reformation.

- Protestant schools in many parts of the world were connected in 2015 through an initiative in which students who were studying about Martin Luther and the 95 theses were asked to submit their own statements about problems, issues, and concerns that they believed required attention and reform. From over 1000 submissions, 95 were selected that were referenced multiple times and outlined in a document.
- The year 2017 was filled with events based in Wittenberg, culminating with the official Reformation celebration on October 31. From May through September, the schools500reformation activities were based at the World Reformation Exhibition where a pavilion housed featured speakers, video presentations, and opportunities for interaction among visitors. In June, the International Schools Camp brought together students from Europe, Africa, Asia and South America to learn, share and experience both the diversity and unity of the various cultures, histories, and education systems. June 23 marked the launching of the next stage of development: the Global Pedagogical Network (GPEN).

In November of 2017, the most recent conference of the newly formed GPEN was held in Kigali, Rwanda. Hosted by the Protestant Council of Rwanda, the event involved over 50 participants from 18 countries around the theme of “Peace Education at Protestant Schools as a Contribution to Learning for Sustainability.” Special focus was placed on conflicts in the field of protestant education. Recent experiences by representatives from South Sudan, DR Congo, and Rwanda highlighted the conference and provided for new insights into ways in which schools can be helping each other globally.

The November conference also marked the beginning of the formally constituted Global Pedagogical Network, where a leadership council was established and national ambassadors were affirmed. Planning for the future of GPEN was also conducted. The activities of this event and those of the past four years have demonstrated the dramatic need for collaboration among education personnel and institutions across Protestant education worldwide. The position paper which follows is representative of the spirit in which the leaders and representatives from six continents have been working toward a common direction of Christian education in an increasingly diverse world. The future development of the new GPEN organization, the professional growth of educators, and the secure future of Protestant schools are all headed in a positive direction as a result of such global collaboration. *LEJ*

Dr. Jonathan Laabs has served in various teaching and leadership capacities in Lutheran education for 40 years, including teacher and administrator in Texas and Michigan, Director of Teacher Education at Concordia University, Ann Arbor and, for the past 20 years, Executive Director of Lutheran Education Association. He earned his BA (1977) and MA (1980) from Concordia University Chicago and his Doctor of Education degree from The University of Michigan. Dr. Laabs has also been extensively involved at the international level as speaker, consultant, tour leader and collaborator with Lutheran schools on six continents and currently serves on the Council for the Global Pedagogical Network – Joining in Reformation.

Establishing Common Ground for Protestant Schools Worldwide

By Global Pedagogical Network – Joining in Reformation

Editor's Note: As Lutherans in America, it is quite possible to think that we alone have benefitted from the Lutheran/Protestant Reformation which began in 1517 with the nailing of the 95 Theses on the Wittenberg church door. In reality, we clearly are beneficiaries of that "Lutheran" and educational legacy, but Protestant schools on every continent are beneficiaries along with us.

The article below is from a White Paper produced by schools500reformation, a consortium gathered from across the world. It was originally written by representatives of Protestant schools from Australia, Brazil, Cameroon, Democratic Republic of Congo, France, Germany, Ghana, Hong Kong-China, Ireland, The Netherlands, Philippines, Poland, Rwanda, Switzerland, Tanzania, United Kingdom, and the United States of America. It was published in Shoesterberg, Netherlands in December 2016. It is reprinted here by permission of the Evangelical Church in Germany.

Preamble

In 2017, the celebration of the 500th anniversary of Martin Luther publishing his famous theses in Wittenberg in 1517 takes place. This provides an opportunity for all Protestant schools to reflect on how best to build on centuries of their work for the common good, not only in Europe, but worldwide. The Reformation put a special focus on the rediscovery of biblical insights and on education, from which people can still learn today.

Representatives of Protestant schools from 17 countries of all five continents gathered in Soesterberg/NL. Having exchanged experiences, they agreed on this document as their vision to enhance and extend collaboration. This includes information about the variety of contexts of Protestant schools and a common understanding of theological and pedagogical perspectives. It concludes with a vision that encourages and strengthens collaboration on regional and global levels. The document should inform all those who are responsible for Protestant schools, in churches, politics and wider society, about the ethos and contribution they make to the public education system.

From a plethora of different backgrounds, Protestant schools all have common ground in the Christian tradition and thus share a common mission. Whatever their context, they make a remarkable contribution to human dignity and the common good by seeking to develop a culture of hope, service and achievement, empowering staff and students to embrace the future with confidence.

Context: Challenges and Opportunities

Protestant schools can look forward to exciting development as the diversity of context in which they work across the world produces both challenges and opportunities that can be linked with signs of hope.

Protestant schools and globalization

Globalization brings opportunities to grow a global network for Protestant schools. It also means that the diversity of culture and religion becomes more obvious and that the Protestant profile should include a commitment to dialogue and exchange with other religions, world views and convictions. Globalization also comes along with an increasing trend to shape education in the context of economic perspectives, with less emphasis on personal development. But Protestant schools should emphasize a comprehensive understanding of education and a pedagogy of hope. Globalization also leads to reflection on the role and potential of new media and technology; they can be used fruitfully for the growing global network of Protestant schools, with an appropriate awareness of the limitations and misuse of new media.

Protestant schools and religious change

In many parts of today's world, Protestant schools are affected by religious change. While some countries experience increasing religious commitment, others face radical religious movements and the misuse of religion for political purposes. In some societies, the variety of religions increases, while other regions of the world become more secular and religion is considered often as old-fashioned or threatening.

By this, Protestant schools are challenged to explain their special profile, their mission and their contribution to the educational landscape and to society. They have to develop the ability to stand for their convictions and explain guiding Christian principles to non-Christians in an understandable and convincing way. They must also be capable of playing an active role in dialogue with other religions and worldviews.

Protestant schools and the state system

Another crucial point is the relationship between Protestant schools and the state through national, regional and local government. In some contexts, support and encouragement is received, in other cases no support is given. Protestant schools often face increasing competition with state schools. Protestant schools contribute actively to the common good and to the needs of society, so support by the state is grounded on good reasons. In this situation, we emphasize the Christian call for good education and also the right to education according to parental conviction or religious views. This includes also the task of the schools to contribute to education for citizenship and human rights for all.

Education in Protestant schools

Protestant schools are globally and locally diverse. Located in different countries and continents, they are of varying denominational affiliations and are inevitably shaped by their regional context and respective church and state-based educational systems. This means that their concepts of education differ, producing a colorfulness which is celebrated as richness, and the possibility of learning from one another.

Especially in the field of education, much is to be gained by searching for common ground through dialogue and by mutually exploring the heritage of reformation. And beside all these local, economic, cultural and social differences, Protestant schools have a great deal in common. This common ground is explored from a theological and from an educational perspective, two equal, interwoven perspectives which give a foundation to Protestant schools

Strong foundations in Christian understanding: A theological perspective

1. Education at Protestant schools builds on God's good creation.

All humans are created by God and made in his image. By that they are endowed with an inviolable dignity. For Protestant schools in today's world, this means that their educational responsibility extends to everyone, irrespective of social status, gender, capabilities, or religious affiliation. All students are welcome and valued, each and every one of them is created with unique gifts and talents. Therefore, Protestant education cherishes differences. It is inclusive by principle and aims at strengthening young people in gaining self-confidence and a feeling of personal dignity.

In seeing nature as a manifestation of God's abundant grace, Protestant schools are dedicated to ecological awareness and sustainable development.

2. Education at Protestant schools builds on God's unconditional love.

The core belief of Christianity, that people are redeemed by grace through faith alone, brings an insight that is highly significant for the education and well-being of young people: human beings are not perfect—and don't have to be. God gives his love unconditionally. All students have a dignity that goes beyond what they are, do, manage or accomplish. Therefore, Protestant schools scrutinize prevalent ideologies and pedagogies of success with a critical eye.

3. Education at Protestant schools builds on God-given Freedom.

Christian faith sees freedom as a gift from God. Protestant education respects the freedom of individual conscience and aims at strengthening the capacities of each student to make decisions and to think for themselves in matters of faith and life orientation.

However, from a Christian perspective, freedom is always relational in accordance with the commandment of love. Life, learning and service are

experienced together and exercised for the good of all. Therefore, Protestant schools are communities of learning and places of shared life in which young people can enjoy experiences of achievement, faith, service and compassion for others.

Education in Protestant schools takes a holistic approach which includes spiritual, moral, intellectual, physical, emotional, cultural, and social dimensions, developing the whole person.

4. Education in Protestant schools builds on trust in the Holy Spirit.

Trust in the Holy Spirit is an important gift to Protestant schools. Teachers in these institutions acknowledge and appreciate that they are not in control of “forming” their students and that learning processes can never be totally planned or standardized. In this perspective, teaching requires an open mindset and has a lot to do with moments of surprise, astonishment and exploring of talent.

5. Education at Protestant schools builds on global solidarity and God’s option for the vulnerable.

Public accountability is a decisive feature of Christian faith. It challenges injustice in today’s world; it sides with the poor, the weak and the oppressed. Therefore, Protestant schools do not cultivate an inward, exclusive identity of being Protestant, but recognize their responsibility towards the wider public. They are, both locally and globally, engaged and caring communities. By exploring the global horizon of education and faith, their profile is ecumenical in the original sense of the word—reaching out to the whole inhabited earth.

6. Education in Protestant schools builds on hope for peace and justice in God’s kingdom.

Christian faith sees the present reality from a different perspective, the promise of God’s Kingdom. Protestant schools are communities of hope, which develop a culture empowering staff and students to embrace the future with confidence. Recognizing the brokenness of humanity, facing difficulties and dealing with conflicts, they are working towards peace and reconciliation.

Supporting Students as they grow: A pedagogical perspective

1. Protestant schools believe in the potential of every student to learn, to develop and to be joyful.

For Protestant schools, every child is a unique being with unique opportunities and a special set of talents which enhance all aspects of that person. Protestant schools work towards being “good schools” by providing hope as they seek to integrate these individualities in order to support the development of each student’s personality. A shared ethos and high quality

relationships can lead to joyful encounters and happiness.

2. Protestant schools offer error-friendly forgiveness.

Learning and growing is not a linear process but includes learning from mistakes, making detours and even experiencing pain. Learning allows the possibility of making mistakes and clear, constructive feedback promotes learning. Protestant schools aim to give second chances, learning to work on reconciliation for the benefit of students as well as teachers. Teachers in Protestant schools should have an understanding of the compulsory nature of schooling and should be aware of their power over the life of students.

3. Protestant schools are committed to freedom with responsibility.

Protestant schools aim to educate students to experience freedom with responsibility. Individuals are empowered when their own talents are nurtured at the same time as they are encouraged to contribute to social life together. They are empowered to focus simultaneously on taking responsibility for themselves, for others, for nature, and for the future. Protestant schools work with students and communities of other religious traditions and world views, widening understanding through dialogue and thus fostering mutual respect through an acceptance of plurality and diversity in human society and within the school community. They seek to educate for individual autonomy, creativity and critical thinking, but in a spirit of empathy and action in solidarity with others.

4. Protestant schools aim for high-quality teaching.

Protestant schools want to deliver quality through student-centered teaching methods, by enhancing participation, by a good learning climate, clear rules at school, effective time use and reflective classroom management. Since empirical evidence shows that empowering teachers to develop their own teaching style enhances the quality of learning, this is encouraged in Protestant schools. There should also be a high level of self-understanding in order to develop and reform continually.

5. Protestant schools strive for social justice.

Protestant schools strive for social justice by caring for every single student, by a reflective policy of school admission, and by focusing on education for those with fewer opportunities, such as students with special needs, from removed areas or challenged social backgrounds. They aim to be inclusive with regard to gender, language, social background, ethnicity and other characteristics of possible exclusion. Protestant schools want to enhance social justice on a regional, national and global level by working on ethical challenges, offering education for sustainability, human rights education, Global Learning and

inclusive learning. In a culture marked by war and conflict, Protestant schools can be places of reconciliation, developing trust and valuing freedom of speech. This starts with treating people with respect and includes learning to speak out on injustice.

6. Protestant schools aim to show Christian sensitivity and an ability to reflect on the purpose of curriculum content.

Dealing with content and the development of a sense of cultural identity is purposeful and values based: it should lead to competencies. Protestant schools should be aware that the application of what has been and should be learned needs Christian-based reflection in some cases.

7. Protestant school aim to support the spiritual, religious, and world-view development of their students.

Protestant schools teach religious education and live their spirituality with services and prayers within their daily life. Chaplaincy and pastoral care should be included in schools. The pluralism of denominations and religions should be taken into account and schools are encouraged to develop a capacity for dialogue.

8. Protestant schools aim to support their teachers actively.

Teachers are the most important resource for providing quality learning. Teachers at Protestant schools should act as role models including having doubts and dealing with failures. Continuous learning and self-development of teachers is a necessity. Providers of Protestant schools should try to support teachers' health, pay them properly and encourage their professional development.

9. Protestant schools intend to understand their role within the educational landscape.

Education is not only the objective and duty of schools, but needs parents, youth organizations, neighborhoods, peers, parishes, and other stakeholders. Protestant schools should cooperate actively, aware that they are part of a wider educational landscape. Our Vision

Our Vision

The theological and pedagogical understanding outlined above leads to the following aspirations for Protestant schools, forming a vision of an ideal toward which all can work.

Protestant schools look forward, encouraging young people to take responsibility for their own lives, guiding them towards meaningful work and giving them a sense of purpose in life. They prepare them to take a positive role in society, inspiring them with a strong sense of social responsibility and

encouraging them to be people of integrity wherever they go. These schools are communities of hope, where achievements are celebrated, character is formed, self-discipline is learned and service is undertaken. The Latin phrase “semper reformanda” reminds us that reflection and self-criticism are valued. Students and staff alike are enabled to develop as whole persons. Professional knowledge, understanding and skills are used to create a culture in which each person is valued and given a vision of what he or she can contribute to the whole.

The depth of understanding in Protestant schools comes from an inner spiritual life which gives those who work and learn in them the strength and resourcefulness to face the different challenges which life presents. Prayer, reading the Bible, the experience of Christian community, and worship bring together a diverse group of teachers and learners for the common educational task. There is a shared understanding of the holistic purpose of a school. There is gratitude and admiration for those who give freely of their time and expertise to support others. There is an appreciation of good progress made in adverse circumstances. There is a care for the created world with which people have been entrusted.

These attitudes enable Protestant schools to focus on children, to emphasize the importance of learning, to value each area of the curriculum and to maximize opportunities at school for each pupil to get a good and secure foundation for life. These schools teach discernment and pass on wisdom; they prize honesty and integrity; they believe that actions speak louder than words, but that words matter, too; they see leadership as service and good governance as vital. They are not afraid to challenge and question prevailing cultural norms, but they are also prepared to accept and learn new things. They are places of human growth and change, made possible by the universal Christian message of redemption and new life.

The Way Forward

A Global Network of Protestant schools and educational organizations becomes an ever more necessary forum for support of and exchange about Protestant schools worldwide. In Wittenberg 2017, the ‘Global Pedagogical Network – Joining in Reformation’ (GPENreformation) will be launched to continue the work of the predecessor network ‘schools500reformation.’ Pedagogical and theological reflections will link with educational practice to created fruitful global exchange. The common roots of the Reformation connect different schools and institutions. Together we share the grace and knowledge God gave us as gifts through Jesus Christ. *LEJ*

Luther's Lasting Influence on Texas Christianity

Speaking Truth to Power

by Douglas Kregel

Editor's Note: This essay focuses on Luther's influence on Christianity in Houston and, more broadly, on all of Texas. Almost all of what the author presents is also true across the United States and across all of North America. As a doctoral candidate at Concordia University Chicago, Douglas Kregel has made this essay he submitted to the Houston Chronicle available to this Editor, who is also the chair of his dissertation research.

On October 31, 1517, Martin Luther nailed 95 Theses to the Castle Church door in Wittenberg, Germany. What this Roman Catholic priest did seems distant and insignificant to many of us half a millennium later—if it is remembered at all. However, these words of a determined monk developed into a period in history called the Reformation—an era that has provided Houston many blessings. Those of us who live in Texas, those of us who speak Spanish, those of us who read our Bible in our mother tongue, those of us who attended public schools—or Lutheran schools—those of us who enjoy congregational singing, we who receive both bread/body and wine/blood in Holy Communion—for all such people, October 31, 2017, is a meaningful day. These aspects of our community life, and many more, were affected by the Reformation. Five hundred years of Reformation history is worth celebrating because the debates, councils, papal decrees, imperial mandates, and military actions from the time of the Reformation still affect every American citizen today.

Just four years after Luther posted his theses with the intent of fostering local scholarly debate, Gutenberg's printing press spread Luther's words all over Europe, sparking an international religious crisis. Suddenly, the then-unknown Bible professor at the University of Wittenberg was an enemy of Charles V, who, as Holy Roman Emperor, ruled over much of Europe and lands far beyond. In fact, Charles V's authority included the very ground Houstonians call home, making the bayou city itself part of the story of the Reformation.

In addition to ruling the land that is Houston, the reason so many Houstonians speak Spanish today is a result of Emperor Charles V being a speaker of Spanish. Charles V was the ruler of the old world, but equally and uniquely of a part of the new world beyond the ocean. The Emperor dedicated himself to a small Latin phrase, *Plus Ultra* (still further). Charles V used his

immense power to send his navy with military personnel called conquistadores, along with Roman Catholic priests, on a mission to perpetually go “still further” in converting the world to the Roman Catholic faith—a faith the Emperor swore to defend and extend. These “missionaries” came to Texas in 1519, the year Charles V ascended to the imperial throne. Charles V spoke Spanish. Therefore, his world-wide empire spoke Spanish. Part of the lands conquered in the name of Holy Roman Empire are the lands we call Houston where many people still speak the language of the Holy Roman Emperor from the 16th century.

Conquering land and language made it appear that nothing was beyond Charles V’s capacity to conqueror. This was indeed the state-of-affairs except for one Augustinian monk from a small village in Germany—a monk named

**In Luther’s words
we find an extreme
example of truth being
spoken to power.**

Martin Luther. On April 18, 1521, in the city of Worms, Germany, Luther stood before The Golden One (as Charles V was known) and refused to recant his Theses unless they were shown to be in error by reason or by proof from the Holy Bible. Luther informed the emperor he was “bound by the Scriptures I have quoted,

and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise. Here I stand, may God help me. Amen.”

In Luther’s words we find an extreme example of truth being spoken to power. Here in the words of this humble Augustinian monk from a small village in Germany, we discover a model of a conscientious protester. The German princes present at Luther’s hearing before Charles V recognized the power of his words. They found Luther’s writings so inspiring that they formally protested for their religious rights in the form of the Augsburg Confession of 1530. From that time on, such people of faith would be called “Protestants.” After 25 years of additional councils, colloquies and military actions, the 1555 Peace of Augsburg ushered in a Europe that officially was religiously diverse.

During the period between 1517 and 1555, Luther was excommunicated by Pope Leo X, and was listed as an official enemy of the state by the Emperor; yet, because of the political and military protection Luther received from the Protestant princes, Luther was able to develop numerous reforms. These reforms included reforms to the German language—reforms that occurred as a result of Luther translating the Bible. Those of us reading our Bibles in our mother-tongue enjoy this privilege in part due to Luther and numerous other reformers who dedicated themselves to making the Bible available to all people.

After providing a readable version of the Bible, Luther recognized that the population was in great need of education. Luther addressed this social issue by calling upon the princes to pay for basic education for both boy and girls. The princes listened to Luther's arguments and public education was initiated. Today in Houston this legacy of education lives on in the public schools, as well as in numerous parochial schools such as the many Lutheran preschools, elementary schools, and high schools that serve our community.

Of course, Martin Luther was foremost a priest and a pastor. As such, he organized a visitation campaign for all the parishes in the princes' realms. Luther himself joined the effort to survey the religious situation in the congregations he believed to be the instruments of the Gospel. The results of these visits made it very clear that very little was being taught about the Bible, or Jesus Christ, or the Gospel, or much of anything at all. In response to the great spiritual need of the local priests, and the people those priests served, Luther led numerous religious reforms. These reforms included calling for the congregation (not just the choir, or priest) to sing. In addition, the common practice of the priest alone drinking from the chalice during Holy Communion was ended. All people would now be offered both the bread/body, and wine/blood, of Christ in the Sacrament of the Altar. Therefore, those of us who sing in church with the congregation, and those of us who receive both kinds in communion, are experiencing the effects of the Reformation 500 years after the original reforms were sanctioned.

The reforms that Martin Luther led in the 16th century affected many others besides ourselves. For example, two hundred and thirty-six years after the Peace of Augsburg, on December 15, 1791, the first ten amendments to the United States Constitution (also known as the "Bill of Rights") were ratified. The first of these amendments stated that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances." Herein we discover many connections between October 31, 1517, and the country we live in today. The type of freedom that came at great pain for Luther is now our legal right—a right today's professional church workers enjoy as they continue to boldly proclaim the saving Gospel of Jesus Christ.

LEJ

Douglas Krengel is the Senior Pastor of the Family of Faith Lutheran Church in Houston, Texas. In addition he is a doctoral candidate at Concordia University Chicago in the Department of Leadership, with a major in organizational leadership. His doctoral research will study the relationships between pastors and early childhood directors in a sample of congregations. Rev. Krengel was recently the chair of the 500Forward committee, working to develop an array of celebrations of the 500th anniversary of the Reformation in the greater Houston area.

Martin Luther: Encouraged Mass Literacy

Most recognize Martin Luther for his posting of the 95 theses on the Church doors in Wittenberg, Germany. This column will discuss another contribution, his belief that men, women, and children should be literate. With this conviction, Luther translated the Bible into German so that everyone—poor and rich, male and female, boys and girls—would be ready to meet God and understand the way to salvation. In doing this, Luther encouraged mass literacy (Murphy, 2006).

Today, “In everyday speech, literacy means the state of being able to read and write” (Feeney, Moravcik, & Nolte, 2016, p. 379). In 1998, the National Association for the Education of Young Children (NAEYC) and the International Reading Association now known as the International Literacy Association (ILA) wrote a joint position statement about teaching children to read and write. The main point was, “It is essential and urgent to teach children to read and write competently, enabling them to achieve today’s high standards of literacy” (Learning to Read and Write, 1998, p. 2). With these descriptions of literacy, a comparison could be made that Martin Luther was a forward thinker in understanding that by placing the Bible in the people’s hands, they would be able to meet the standards of literacy for his era: to read and study God’s Word, memorize prayers, and read devotional literature.

Furthermore, Luther endorsed the first compulsory education laws in Germany (Murphy, 2006). “This later inspired the American colonists to enact the first law in the new land regarding the need for each town to establish a school where both boys and girls could learn to read the Bible” (Painter cited in Murphy, 2006, p. 145).

Luther’s leadership paved the way for children and adults to become literate by using the Bible as a means to gain literacy. As the author Murphy (2006) stated, “And so Luther promoted the widespread teaching in the vernacular language and effected a rapid growth in literacy among all” (p. 146). The importance that is placed on Luther’s contribution to literacy cannot be underestimated. His leadership is important to the lives not only of Christians, but of all people today. *LEJ*

References

- Feeney, S., Moravcik, E. & Nolte, S. (2016). Who am I in the lives of children? (10th ed.). Upper Saddle River: NJ: Pearson Education Inc.
- Learning to read and write: Developmentally appropriate practices for young children. (July 1998). *Young Children*, 53 (4), 30-46.
- Murphy, M. M. (2006). The history and philosophy of education: Voices of educational pioneers. Upper Saddle River, NJ: Pearson Education Inc.
- Painter, F. V. N. (1889). Luther on education. St. Louis, MO: Concordia Publishing House.

Martin Luther and Young Children

Where would we be in early childhood education without Martin Luther? When we think of Martin Luther, the hammer, nail, theses and the church door immediately come to mind, not early childhood education. It's only after studying his writings that we see his influential opinions concerning young children.

Many textbooks on the history of early childhood education, and of education in general, credit Luther with proposing the foundational ideas for the status and direction of education today. Not just education in Germany, but across the globe.

Luther advocated for the teaching of all children. Not just children of a certain age, all children, meaning everyone in the household including infants. Considering the time period of his suggestion, this was a radical idea to be sure. His recognition of the education of young children would contribute to the idea for universal education in the next decades and centuries.

Along with the education, Luther shaped the idea that parents are the child's first and most important teachers. This concept is verbalized on a daily basis in early childhood as we reinforce this idea with parents. Early childhood teachers rely upon the connection with parents and view this as a key component of their classroom.

Not only did Luther want education for all children, he suggested that society should provide that education. He even extended this idea to include community involvement in education. Luther wanted community entities to be aware of school initiatives and to be extensively involved in the institutions for education. I have to believe this was a radical idea because if children were not worthy of an education, certainly no involvement from the community would be necessary.

Today, the National Association for the Education of Young Children (NAEYC) exists as an accrediting entity setting the standards for early childhood education. Core aspects of NAEYC are for early childhood providers to ensure a strong family and community connection within their program. In fact, NAEYC suggests that a center cannot be considered high quality without these components. Martin Luther was the first to suggest that these vital components should be a part of a young child's education. **LEJ**

The Truth of the Reformation

The Festival of the Reformation is a time of celebration for Lutherans. On October 31, 1517, a young priest by the name of Martin Luther posted 95 theses on a door in Wittenberg, Germany. The world would never be the same. This issue of the Lutheran Education Journal explores the impact of 1517 on the Church in 2017 and on her educational ministry.

What was heard in Wittenberg was not just the sound of a hammer and a nail; what was heard was the sound of two cultures colliding. On one hand, there was the culture of the world together with a Church that had grown far too comfortable with that world. On the other, there was the culture of Christ, expressed in Holy Scripture as “the just shall live by faith.” Luther loved his Church and did not seek her division. That division came only when the truth he proclaimed disturbed the “business as usual” comforts of a Church which had merely come to reflect the world around her.

As the heirs of Luther, we must ask whether we can still hear the sound of that hammer. There are two cultures and two cultures only. There is the culture of death, expressed in the multiple cultures of the human race. And there is the culture of life—that is of Christ.

One day, nearly 2000 thousand years ago, the culture of death and the culture of life met face to face. A solitary figure stood before the Roman Governor of Judea. He stood alone, betrayed with a kiss by one friend, denied by another, deserted by all. He stood in the assumed poverty and weakness of the Incarnate God before the assumed pomp and majesty of the Roman Empire. The power of Rome, manifested in the Governor Pontius Pilate, asked the most penetrating question of human existence, “What is truth?” (John 18:38).

What Pilate could not see was that before him was truth embodied in flesh and soon to be nailed to a Roman cross. Jesus had made the extraordinary claim that, “I am the way, the truth and the life” (John 14:6). The blessed evangelist St. John saw that which Pilate did not see, “The law was given through Moses; grace and truth came through Jesus Christ” (John 1:17).

Truth stood before Pilate, yet Pilate could not see. Nor did he desire to see. The cost of truth was too high and the bonds of sin too strong. Fearing the crowds, he turned Jesus over to be crucified. Though it was Jesus who stood bound before Pilate, the worst bonds were not Jesus' but Pilate's. He could not see that the answer to the question, "What is truth?" was the One who stood before him.

It is into our death that truth entered by way of a Cross to a tomb. There in the darkness and gloom of our death—our tomb—the truth was laid as lifeless clay. Yet truth is mightier than all the power of sin and the tomb. Truth cannot be held down even by that which conquers all of creation. The story of Jesus does not end with death, but with life. That is the great Good News of Easter—he who died is alive and alive forever.

This is God's great message of life—your sins are forgiven. The bonds of slavery, which kept the fallen human being from any hope of abiding forever, have been broken by the power of God's truth. This is Jesus' victory—and it is your victory. The Son has set you free. Free through your Baptism, that life-giving water of regeneration in which you, a dead slave to sin, were made a child of the Most High, rising with Jesus from the darkness of the tomb. Free through the Blessed Feast of the New Testament, where He who is the truth, He who is the Resurrection and the Life, enters into your dying existence with His promise, "You shall not die but live; my life is yours."

Our world today asks the same questions as Pilate, "What is truth?" and Luther, "How can a sinner stand before a holy God?" The way the question is posed has continued to change, to be sure. But it is the same question. And it has the same answer. That answer is Jesus. To know Him is to know truth. But to know truth is to move from a culture of death to the Church's culture of life.

To be the Church is to answer that question in a way unlike the deathly culture of humanity. The believer lives in the culture of the Holy Church. For it is there, in the Church alone, that life is found. It is a life that transcends and confounds the culture of the world. For here is the one who is the Way, the Truth and the Life. Here is the culture of the Church in which Jesus is present, setting us free by the truth that is Himself. Here is the Crucified Lamb, slain from the foundation of the world. Here is the Christ, reaching into the culture of death and drawing his own into the life He alone brings. Here is the Risen One, bringing forgiveness and peace and hope to those who know only the condemnation and conflict and hopelessness of the world. Here is the truth that sets us free. Here are the people of God who look to Jesus, their Life, praying, "Lord, have mercy upon us...Christ, have mercy upon us...Lord, have mercy upon us." *LEJ*